

THE BLESSEDNESS
OF THOSE
WHO PASS THROUGH GREAT TRIBULATION;
A DISCOURSE

OCCASIONED BY THE DEATH OF
AARON B. DUNDORE,
A MEMBER OF THE SENIOR CLASS OF FRANKLIN & MARSHALL COLLEGE.

BY
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Samuel

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DISCOURSE.

And one of the Elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they? And I said unto him, sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb. Therefore are they before the Throne of God, and serve him day and night in his Temple: and he that sitteth on the Throne shall dwell among them. They shall hunger no more, nor thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the Throne, shall feed them, and shall lead them unto living fountains of waters; and God shall wipe away all tears from their eyes. Rev. 7: 13-17.

THERE has always lived in the memory of man, the idea of an age lying in the far off distant past, when uninterrupted peace and blessedness abode on the earth. It rose up before the Pagan mind of Greece and Rome as the golden age, when error and wo had not yet entered the world: and whatever was congenial to the deepest longings of the heart prevailed in all the relations of life. Before the imagination of the Jew it stood out as the beginning of the ages, when the first human pair dwelt together in the beautiful garden of God, innocent of transgression, and ignorant of a tear or a sigh. But the idea of such a primeval state of peace is not peculiar to the Pagan or the Jew; it is part, also, of the rich inheritance of the Christian. He looks back to that time as the period when man, created in the image of God, stood fresh and pure upon the green hills of the young earth, embodying the perfection of the lower world, and reflecting the glory of the upper; when he held intimate communion with God, drawing from Him as from a fountain of infinite fulness, the nourishment, vigor and joy of his being: when the light of His countenance shone upon him.

like the beams of the sun; when he had dominion over the fowls of the air, the fish of the sea, and the beast of the field; and sin had not yet introduced its train of diseases of mind and body—all ending in the bitter pangs of death.

But men have always looked forward too. Whilst sighing for that which was lost, they have hoped also for an inestimable good which was to come. Nearly every Pagan nation has lived in the prospect of a future time on earth, or in some other state or sphere, when pains and sorrows would cease, and untold delight be granted to the children of men. The Jew died consoled with the belief that he would be gathered unto his fathers, and see God. The strongest hopes of the best men of all ages, have centered on a place—some abode lying in the distant future—where rest from toil, and fellowship with Deity, would be their portion. Hopes like these, live also in the bosom of the Christian. With all who suffer the evils of sin, he feels the emptiness of earthly things, and longs for rest in the possession of substantial good. But not like the Pagan, or the Jew, does he console himself only with the vague conception of some possible future deliverance. The Christian possesses the undoubted revelation of a home in Heaven, the abode of purity and peace of love and joy, of triumph and glory, which is his purchased possession, and sure inheritance through Jesus Christ, the Saviour.

Whilst, therefore, as Christians, we share the desires and hopes common to men in all ages of the world, on the other hand, we are free from the vagueness, the fears and the errors, in which other ages, and other nations, have been involved.—On us the Sun of Righteousness has arisen with healing in his wings. Christ has brought life and immortality to light. To us this chequered natural life in the body, is but the opening period in our certain and unending existence—a short transit route lying between the stormy ocean of the past and the peaceful ocean of the future. We look forward to a higher, holier and more glorious state, when the vexations and disappointments

of earth shall end in the certain fruition of perfect blessedness; its sorrows and pain in the sweet repose of divine peace and joy; its ceaseless conflicts with the powers of darkness in a complete victory over all our foes. We know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens.

The language of the text is a beautiful description of this future state. It lifts the veil and gives us a view of Heaven.—Let us contemplate reverently what the holy Apostle sets before our eyes.

As we possess a rational soul in mysterious union with a material body, and as the development and vigor of the soul is connected with, and depends upon, the development of the body, all our first conceptions relate to, and are determined by, the objects of sense. And when afterwards we rise to the contemplation of spiritual things, our ideas of them take form and shape under our conceptions of these sensible objects. We look at divine or spiritual truths lying beyond sense and time, in the light of the things we see and know around and within us. In this respect, as in many others, we get heavenly treasures in earthen vessels. We get the spiritual in the natural, the heavenly in the earthly, the future in the form of the present. But we are not deceived by empty visions. We do not get earthly shadows, instead of the heavenly substance; we do not get the vain notions of men instead of the eternal truths of God. No! There is no such illusion. As the natural rests in the spiritual, so the spiritual bears a close resemblance to the natural. Things seen are the types of things unseen. As Moses constructed the tabernacle in the wilderness after the pattern of that which God showed him in the mount, so is the whole face of nature, with its streams, hills and valleys, with its sun, moon and stars with its constant succession of seasons, of day and night, of labor and rest, a true image of that new heaven and new earth wherein dwelleth righteousness.

Hence the Apostle gives us an inspiring view of the beatitude of Heaven, the dwelling place of the saints with God,

under a rich imagery drawn from earth ; and as we contemplate his glowing description we can feel assured that the eternal realities themselves are set before us. Our hearts are drawn towards Heaven, our final abode and our sweet home, by the force of all the tender associations that bind us to the most endearing scenes on earth.

“And one of the elders answered saying unto me, What are these which are arrayed in white robes ? and whence came they ? And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb.”

Our short journey on earth, as followers of the Lord Jesus Christ lies through a wilderness. We have indeed dim recollections of a time when we abode in the garden of the Lord, with a clear sky and a balmy atmosphere above us and around us, with the smile of God upon our hearts, and with powers of body and mind untarnished by sin. But we are there no longer ; we have fallen ; we have wandered from our Father's house. When we come to ourselves we find that our garments are tattered and filthy ; our hearts are faint ; our life is without suitable nourishment ; and we are prone to feed on the husks which the swine do eat. Sinful, corrupt, guilty and helpless, we arise at the call of a merciful Saviour. He has opened a fountain for sin and uncleanness. The blood of His heart, so freely shed, expiates our guilt, and cleanses our souls. Truly sorrowful for our sins, laying hold of Him in child-like faith, justified by His righteousness, and clothed in the garments provided by His grace, we obey His call ; we arise and go forth ; we follow the pillar of a cloud by day and the pillar of fire by night. But as we journey onward, as we follow Jesus in the regeneration, we are met with fierce opposition from within and from without. Hence we pass through *great tribulation*.

There is evil working within ; for the “old man which is corrupt according to the deceitful lusts,” though crucified, is not destroyed. Whilst looking and pressing towards Heaven, our

hearts are prone to lethargy and to transgression. When we would do good, evil is present with us. Sorrow, remorse and anguish ensue and make the soul bitter.

Satan walketh about like a roaring lion, seeking whom he may devour. Principalities and powers from the region of darkness and death, beset us on our way. Assailed by these virulent foes on every side, we are compelled to wage a continual warfare. Often we seem to be overcome; the enemy is too numerous and too powerful; strong fears and doubts take hold of the soul; then we cry unto God out of the depths, and he hears us. In the hour of extreme need the Captain of our salvation is at hand for our deliverance. The help we get, however, is but a preparation for a new conflict.

With the evil of our hearts, and the opposition of the Devil, the world around us is leagued. The spirit of the world is the spirit of the god who rules in it; for the whole world lieth in the wicked one. Against it, too, are we called to contend from day to day, and from hour to hour.

Then come trials and disappointments under innumerable forms. Continual change; sickness, disease and death; the sundering of the tenderest ties, and the prostrating of our most precious earthly hopes; all these things, the consequences of our fall, unite with our wicked hearts and the cunning wiles of Satan, to bring upon us great tribulation. Often we are weary and faint—often in an agony of spirit we cry out: O Lord! how long! Often we are harrassed by the fear lest after all in the end we shall not attain to certain and complete victory.

But this is the path to glory—the path which Jesus trod—the path in which we must follow. They who have washed their robes and made them white in the blood of the Lamb, have all come up through great tribulation; and through suffering also must we rise to purity; through affliction, to joy. Through conflict we attain to peace; through an unceasing warfare, to final victory. Through the enduring of shame for Christ's sake we are crowned with honor. Through howling storms we come

at last to the haven of rest. This is the order of the new life.

How sweet, then, it must be to be pure and holy after passing through the fiery furnace; to wear the crown of gold, after bearing the cross; to sit on a throne, after the long, fierce conflict; to be clothed in white robes after coming up out of great tribulation; to know that we are at length at home in the mansions of our Father's House, to share the glory that our Lord had from the foundation of the world!

"Therefore are they before the Throne of God, and serve him day and night in his temple: and he that sitteth on the Throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them nor any heat. For the Lamb, which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters; and God shall wipe away all tears from their eyes." What a comprehensive and thrilling picture of the blessedness and glory of those who come out of great tribulation!

Where are they? Not on the outskirts of the heavenly Canaan. Not in the golden streets of the new Jerusalem. Not in the courts of the building of God not made with hands, where angels and archangels wait to do the will of the King of Kings and Lord of Lords. To be here were an exaltation transcending all the powers of human conception. But we seek in vain for those suffering ones here. *Where* are they? Not in the Holy Place where the incense of pure praise goeth up continually from the higher ranks of angelic spirits. Press onward and upward, higher and higher still, to find those who came out of great tribulation. There! behold them, before *the Throne of God!* Behold them in the Holy of Holies, where Jehovah abides between the Cherubim. Here is the original fountain of all being. Here dwells the I AM that spake on the morning of creation: *Let there be light!* and there was light. Here is the source of the power that led forth the sun, the moon and the stars, and the untold numbers of worlds, into the unmeasured plains of space, as a shepherd leadeth forth his flock. Here is

the source of the infinite wisdom displayed in the works of Creation, of Providence and of Redemption. Here at the fountain head of all existence, of all law and order, of all truth and holiness, of all that is beautiful or sublime; here in the immediate presence of the Father, and of the Son, and of the Holy Ghost, seeing God as He is, and sharing His peculiar uncreated glory—here are they who have washed their robes and made them white in the blood of the Lamb.

Why are they here? *What* is their work? Not to hear the mandate of Jehovah. Not to execute his severe judgments upon rebellious spirits. Not to be despatched as messengers of the divine will to some remote part of the universe. Not to accompany the loftiest angel on a mission of infinite love. This is not their work. They are before the throne of God, and serve Him night and day *in his temple*. In the earthly temple built with hands on Mount Moriah, Jehovah abode under the figure of the Shechinah on the Mercy-Seat between the Cherubim. There He was worshipped; but not by the people; they bowed down and prayed in the *courts* of the Sanctuary. The Priests only, not the people, were permitted to enter the Holy Place and burn incense before the golden altar. And not the Priests, but only the High Priest was permitted to enter the Holy of Holies with the golden censer, and sprinkle the blood of the atoning sacrifice in the immediate presence of the august symbol of the Divine Majesty. Nor was the High Priest permitted to enter the Holy of Holies from day to day, but only once in a year, and then only after special ablutions and special sacrifices. But once in a year was the High Priest at liberty to appear before the earthly Throne of Jehovah, in order to serve Him *in His Temple*.

In allusion to the service of the Priests in the earthly temple, and by way of contrast with this service, does the Apostle say of those who came out of great tribulation, that they serve Him day and night *in His temple*. They who have washed their robes in the blood of the Lamb, do not occupy a position in the

Jerusalem above corresponding to that of the great body of the Jews in the Jerusalem below; nor do they occupy a position corresponding to that of the Priests who served God in the Holy Place from day to day, morning and evening. Their place and their work is far better and more glorious. The position they occupy in the temple above corresponds to that of the High Priest in the temple below. They enter into the Holiest of all. Nay more than this. Whilst the High Priest entered into the Holiest and worshipped before the Ark of the covenant but *once* in a year, they are before the Throne of God and serve Him *day and night*. They who have come out of great tribulation, are not merely Priests, but they are the High Priests of God—they share the honors and joys of the highest rank in the kingdom of glory; they enter not into the Holy of Holies, the temporary earthly figure of Heaven, but into the very presence of Jehovah Himself: they enter not once in a year and then come out again, but they abide before the eternal Throne continually; changed into His image, they see, not the Shechinah, the miraculous symbol of the Divine presence, but the true God as He is. Thus even the exalted position and privileges of the High Priest furnish but a faint shadow of that transcendent glory which the faithful followers of Christ are permitted to share.

God does not only admit them into His immediate presence, but condescends, also, to dwell among them. He that sitteth on the Throne, it is said, shall dwell among them. The relation is reciprocal. They take up their abode with Him, and He takes up His abode among them. In the earthly temple God condescended to dwell also, and to respond to the Priest in an audible tone when, by Urim and Thummim, the Priest enquired concerning His will; but He dwelt there only by means of a symbol, and gave responses only on particular occasions. In Heaven—on His own uncreated Throne, He sits in the fullness of His being; and, admitting those who came out of great tribulation into His immediate presence, He Himself communes

with them directly, and they commune with Him. Elevated and sanctified by vital union to Christ Jesus through the Holy Ghost, they are made partakers of the divine nature. God Himself, the self-existent absolute source of all truth and life, abides in the midst of them as those with whom He holds most intimate fellowship. And they with open face beholding directly the glory of the Lord, are changed into the same image from glory to glory.

Hence they are satisfied. "They shall hunger no more, neither thirst any more; neither shall the sun light on them nor any heat." On earth whilst pressing onward toward the mark, they were often a hungered; some of them were in want even of natural bread. Laboring in deep poverty, or visited by affliction, they could not supply all the common necessities of life. In the weakness of their faith, the anxious enquiry often arose unbidden: What shall we eat? What shall we drink? or wherewithal shall we be clothed? But now they hunger no more, nor thirst any more. The natural desire for food, and for refreshing water, no longer inflicts a single pang, nor awakens a single fear.

Pursuing their weary pilgrimage through the wilderness of a fallen world, they often longed for spiritual food, and thirsted for spiritual drink. Weak in faith and hope—weak in all the graces of the spirit—exhausted by fears within and wars without—exhausted by unceasing conflict with the flesh and with the powers of darkness; they often longed for freer and fuller communion with Jesus Christ, who is the true bread of the immortal soul. It is true, they were fed and nourished; their hearts were refreshed; their strength was renewed; the whole inner man was quickened and invigorated as they ate and drank at the table of the Lord, prepared before them even in the presence of their enemies; but they were never fully satisfied, their strength continued to be weakness, their wisdom to be ignorance; their love was not a bright flame always burning on the altar of their hearts; they were never wholly free from the corruption, dominion, and the sorrows of sin. Hence they hun-

gered and thirsted after righteousness. They ceased not day nor night to pray for a larger measure of heavenly manna; for more wisdom to know the truth; for more strength to walk in the right way; and for more holy love and zeal to spend their time and talents for the honor of God. They were always pressing forward, and always progressing, but they never attained to perfection. Now, however, they know no spiritual want; they have no fear of error; no sense of weakness; no doubt of their accepted devotion. Beholding His face in righteousness, the deep desires of their hearts are satisfied; they drink in unalloyed, ennobling pleasures at the throne of God.

Amid the toils of their earthly pilgrimage they were often weary. Fatigue ensued upon continual watchfulness, continual perils among ungodly men and artful devils, and continual fightings with the enemies of their Lord. They bore the heat and burden of the day. But as the sun oppressed their aching limbs, they sighed for relief. Looking upward as if their streaming eyes would pierce the heavens, they exclaimed, at times, in their weariness: "O! that I had wings like a dove! For then would I fly away, and be at rest. I would hasten my escape from the windy storm and tempest." (Ps. 55: 6, 8.) But they are weary no longer. In the temple above the sun does not light on them, nor any heat.

Far from this world of toil and strife,
They're present with the Lord;
The labors of their mortal life
End in a large reward

There are some special reasons, however, why they who come out of great tribulation, who are before the Throne of God, serving him night and day, shall no longer hunger nor thirst, nor be wearied or oppressed by any burden. What are these reasons? We will find them in the beautiful language of the Apostle: "For the Lamb which is in the midst of the throne, shall feed them, and shall lead them unto living fountains of waters; and God shall wipe away all tears from their eyes."

He who delivered his chosen people from the bondage of Egypt, who made a way for their escape through the deep waters

of the Red Sea—who sent them manna from the skies—who opened a living fountain of waters in the solid rock, and thus taught them by the mighty wonders of His outstretched arm, their dependence, His character and attributes. His infinite resources and His plan of redemption—He who performed these wonderful acts on behalf of His people, whilst they were wandering in the earth, continues to have the same watchful care over them now, when they are before the throne in the eternal temple.

The Lamb which is in the midst of the throne Himself *feeds* those who have washed their robes and made them white in His blood. He imparts to them the knowledge of the truth. And this knowledge pertains, first of all, to Himself. He gives them a clearer insight into the mystery of his person, and into the mystery of his atoning death for man's sin on Calvary. What angels desire to look into, but cannot fathom, he opens to the view of the blood-washed throng. They begin to see Jesus, the Son of God and the Son of man as He is: in all the glory of His Godhead, in all the perfection of His humanity, and in all the fullness of His grace. With increasing wonder and rapturous delight, they adore Him in whom all the treasures of wisdom and knowledge are hid.

Revealing Himself, He reveals to them deeper views of the nature and ways of God the Father. The secret counsels of eternity open before them. In His light the dark ways of Providence cease to be dark. Justice and mercy, righteousness and truth, appear in all His mysterious dealings with His people, during their long and painful history in the world. As they thus contemplate the true God, the Creator of all, under the instructions of the Lamb, the mind expands, the powers of the reason are invigorated, and the unspeakable pleasures of the highest knowledge flow like a river.

Giving them new views of Himself, He gives them new views, also, of the works of His hand. The extent and beauty and grandeur of creation; the relation of the Creator to the different orders of creation; the relation of the different orders of creation

to each other ; and the infinite wisdom displayed in every part, and in every period of time during the whole history of the past ; these works they see and apprehend, as they never did or could before, though occupying the highest niche in the temple of knowledge on earth.

In the fuller revelation of Himself, of God, of Providence and of the history of His kingdom, He gives them a more accurate knowledge of themselves. The depth of their fall through sin ; the vileness of their nature ; the great follies and wickedness of their lives ; as well as the wonderful character of the grace which pitied them, died for them, delivered them from the power of the Devil, which regenerated, justified and sanctified them, which taught, guided, defended, consoled and kept them which raised them out of the horrible pit and the miry clay, set their feet upon a rock and put a new song in their mouth ; the grace which arrayed them, miserable sinners, in robes made white in the blood of the Lamb, and now gives them a place, beyond that of angels, before the very throne of God itself ;—to see the history of all these events, from the heights of glory and under the tuition of the Lamb that was slain, but is risen again, is to be fed with a knowledge which we may admire and speak of now, but of which we can form no adequate conception.

Thus the Lamb of God continues to teach His redeemed people, the deeper mysteries of truth as from age to age they serve Him day and night in His temple. And thus to teach them, is to lead them unto living fountains of waters.

He leads them to *fountains* ; not to rills or streams ; but to the sources of all the streams of truth that flow down the plains of eternity and time to angels and men. He leads them to Himself, the fountain of light and life ; the fountain of the rich grace which, communicated to His people, springs up in them into everlasting life. He leads them to the Father, the fountain-head of all-creating wisdom and power. He leads them to the Holy Ghost, the Spirit that moved on the face of

chaos, on the morning of creation and brought forth order and beauty; the Spirit that overshadowed the Virgin Mary, and the Word, who was with God from the beginning and who was God, was made flesh; the spirit that bore back the perfected, triumphant, glorified Saviour to earth, fulfilling the promise: Lo! I am with you alway, even to the end of the world; to this Holy Ghost He leads them, the fountain of consolation and hope in time, and the perennial fountain of the most exalted raptures of delight throughout eternity.

He leads them to fountains of *waters*. Streams of water flow through the vallies and plains of earth, and are intended to slake the thirst, and refresh and quicken both man and beast. The fountains of *waters* flowing in the Heavenly Canaan are the sources of knowledge, and pleasure, intended not for God, not primarily for angels, not for Cherubim and Seraphim, but originated and designed for, and intimately adapted to, the peculiar nature of man—to the wants of those who came out of great tribulation. Like the crystal fountain in the green meadow of the old homestead, which refreshes the weary traveller, or quickens the energies of the laborer as he comes from the field in the heat of the day, or at night-fall, so these fountains in Heaven, are fountains of refreshing and nourishment to those, who, having fought the good fight, and, after a long and severe conflict, having come off victorious, are now arrayed in white robes. Adapted to all their wants, they drink of these flowing waters and grow in strength.

He leads them to *living* fountains of waters. A living fountain is an ever flowing spring, in distinction from a stagnant pool or a cistern. As such the waters do not flow into it from without, but are supplied from within, from the depth of its own secret resources. In this sense are the fountains to which the Lamb leads His glorified ones, *living* fountains. They are the original sources of all good, whose rich flowing is supplied from the depths of their own incomprehensible and exhaustless fullness.

They are living fountains, too, in another sense. Fountains

on earth may fail, and sometimes even dry up ; but the fountains in Heaven never go dry, and never fail ; they are always full and always overflowing. As the cycles of eternity roll on, they remain the same. They know no change, but to renew their freshness, to increase their invigorating power, and to enhance everlastingly the pure joys of the upper world. They are living fountains of waters, possessing a deathless life in themselves, and sustaining a deathless life in those who came up out of great tribulation.

Behold them now arrayed in white robes, serving before the throne of God, day and night, feeling no hunger nor thirst, knowing no weariness or fatigue, whilst He that sitteth on the throne Himself is dwelling among them, as a companion and a brother. Reason develops its powers of spiritual vision, of comprehension and thought, infinitely beyond that to which it attained on earth ; perception is quick and keen ; memory is stronger and more retentive, faithfully treasuring up the past, and holding with a firm grasp all that it gathers, as the unending cycles roll on ; imagination is sensitive, lively, powerful, always on the wing, but always true ; the judgment is acute, profound, and nicely balanced : all the capacities of the glorified body and all the faculties of the sanctified soul, unfolded in harmonious proportions, rise to the highest point of their full vigor. And as thus the redeemed, perfected saints continually increase in spiritual stature, come closer and closer into communion with the Triune God, and rise higher and higher in divine knowledge, their lofty powers do not relax their invigorated energies, but their strength is renewed from age to age, like the eagle's ; for the Lamb, which is in the midst of the throne, ceases not to lead them unto living fountains of waters.

Then the sorrows of earth do no longer disturb their peace. Once they sighed ; they do not sigh now. Once their hearts were sad ; they are not sad now. Once they wept ; they wept over their own sins and miseries ; they wept over the follies of those who were bound to them, and were dear to them, by the

tenderest ties of earth; they wept as they watched the ebbing life of a beloved companion or friend; they wept as they closed his eyes in death, and laid him down to moulder in the cold grave; they wept, too, as they longed for complete deliverance from all evil, and prayed for a certain admission into the realms of purity and light; but they do not weep now. God shall wipe away all tears from their eyes. As a kind father, sympathizing tenderly with the sorrows of his weeping child, draws it gently to his side; then speaking words of kindness and affection, inspire peace, quiet, and forgetfulness of grief, whilst wiping the tear-drops from its flushed cheeks;—so does God Himself embrace his own redeemed children in Heaven, distil into their bosoms a peace that is pure, unchangeable and perfect, and make them partakers of the inconceivable fullness of His own bliss.

To-day we meet as an Institution to pay our last tribute of respect to one whom we loved; and lay to heart the solemn teaching and warning of divine Providence, in calling him hence in the days of his youth. Mr. Dundore was a consistent member of the church of Jesus Christ. He was not perfect, indeed; he had his failings—yet we have reason to look upon him as consistently devoted to His Lord and Master, seeking to honor Him by a life of obedience to His will. He is therefore to be regarded as having washed His robes and made them white in the blood of the Lamb; as among the number who are holding ineffable communion with God, who are fed by Him that is in the midst of the Throne, and led to fountains of living waters. The period of his tribulation has ended. All tears are wiped from his eyes; and now, as he remembers the scenes of earth, as his quickened, faithful memory calls up his childhood, youth and manhood; as he remembers the events of College life, the hopes and joys, the fears and sorrows which he experienced, as well as the duties performed and errors committed in the midst of us, what are the emotions that swell his bosom! As from the mansions of his Father in Heaven he looks back upon the

past, as he contemplates the interests of this world in the full light of eternal realities, what a small circle is time ! What a little speck is earth ! How insignificant and worthless do all plans and pursuits appear, which are not directly subservient to the blessedness of eternity. And what unspeakable importance do not all the facts and duties of true Religion, and all the claims and ordinances of the Church of Christ assume. Could he return into the midst of us, and address us—could he speak to us of eternity and time—of the glory of Christ and Heaven, what solemn thoughts and feelings would he not utter ! What burning words would he not pour into our ears ! and would not the deepest feelings of our hearts be aroused by the transcendent claims of unseen and eternal things !

But there *is* One here who has risen from the dead. There *is* One here who comes from the midst of the unutterable glories of the upper world. And He is greater than any mortal. Hear ye Him. For He is the Truth, and speaks forth the words of truth with authority.

To the members of the Senior class, this mournful dispensation of Providence comes with peculiar force. Eighteen months have not yet elapsed, since one of your number was snatched away in the twinkling of an eye. With sad hearts you laid Wommer in his icy bed ; and a committee of Students, of whom Dundore was one, bore his precious remains into the house of his father. Now Dundore himself, has been seized by the hand of wasting disease, and consigned to his grave. A second time have you thus, within a short period, been called upon to mourn over the premature death of a beloved classmate. Surely God speaks as unequivocally to you in His Providence as He does in His holy Word. Therefore be ye also ready ; for in such an hour as you think not, the Son of Man cometh.

He that hath ears to hear, let him hear.